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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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SEPTEMBER, 1860.

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### Can we Raise \$100,000 ?

*" We are of opinion, that at least the sum of \$100,000 should be raised in the ensuing year, for the Domestic Missions of the Church, and it can be done, and more, if the Church will but do its duty. We are persuaded that 1,000 persons, or parishes, can be found to contribute \$100 toward this fund."*

COMMITTEE ON THE REPORT OF THE DOMESTIC COMMITTEE.

### More Encouragement.

The following voice from distant Texas, speaks for itself. It is so distinct and kind, coming, as it does, from the very border and that vast Missionary field, it seems to call alike upon the South and the North, the East and the West, that every parish, which is able, should "go and do likewise." This is "double what they have done before, but not half what they ought to do," says the earnest Rector. Now, if every parish which is able, would do as this Texas parish has done, double its past contributions, it would give us an abundance. How easily, in most cases, might this be done? A little interest and effort, well directed on the part of the clergy, will bring us all we need. We want this interest active and efficient, in earnest exhortation and substantial fruits. We are not wanting in other instances like this? What parishes will follow the example? The year is passing away, what is to be done must be done quickly. Let all who feel with us, and for us, and intend well and kindly, act promptly and the work is done.

But for the letter, let it speak, let it work :

AUSTIN, TEXAS, July 18, 1860.

DEAR SIR :

Enclosed please find draft for (\$102 50) *one hundred and two and a half dollars*, the contribution of St. David's, Austin, for Domestic Missions, as one of the parishes contributing a hundred dollars, towards the one hundred thousand wanted by the Domestic Committee for this year. It is about double our contribution for last year, but not half what we ought to do. May God give us grace to do better in future.

Praying that God will bless you in all your labors for his glory,

I remain faithfully yours, &c.,

CHARLES GILLETTE.

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### What the Small Parishes Can Do.

HERE is another distant voice, from a new parish in Louisiana, which, not content with *one*, has sent a *second contribution*, and that an increase on the first. Now many parishes think, because they can do but little, they will do nothing. To all such we say, let them try, and they will soon see what they can do. Let all the new parishes, the feeble parishes, even the struggling parishes, claim their share in the great Missionary work. Let them learn to give as well as receive; let them feel and act upon the law of life and love for every Church, "freely ye have received, freely give;" let them ask not how much they shall give, but settle the question of duty and of privilege, and then act on it, obey it, and enjoy it, in the Master's name and spirit and to his honor and glory. With this view, we commend the spirit of the following letter; it is so true, so loving, and so cheerful, that we thank the writer for his cheering words and timely deeds. May his parish ever grow and prosper, and "Still blossom as the rose!" May it bring forth fruit even to its old age, and be ever vigorous and strong, "to show that the Lord is upright, and that there is no unrighteousness in Him."

ROSEDALE, LA., *July 12, 1860.*

REV. AND DEAR SIR :

Enclosed you will find a draft (on ——— ———, of your city) for the sum of thirty dollars, of which twenty is the offertory on the 5th Sunday after Trinity, of the Church of the Nativity in this place, and the remaining ten, the subscription of Miss Louisiana T. Woolfolk for Domestic Missions (Southwest). This is the second collection which I have made this year, for missions in this new parish, and it is with very grateful feelings that I send the offerings, on this last occasion, exceed those of the first. I cannot but regard it as a fair evidence of an increasing sympathy with the holy work of Church extension, and of the growing conviction that it is the bounden duty of every one to assist in it. This whole neighborhood is itself purely Missionary ground, and some persons here are not a little surprised to find themselves contributing to the Missionary fund, when a few months ago, they considered themselves among the most suitable candidates for aid from that quarter. Besides all this, the place at which I formerly held Missionary services once a month, ten miles from this, is now in charge of a brother clergyman, the Rev. H. T. Lee, who devotes his whole time to it, and who has recently, within a few weeks, raised two thousand five hundred dollars for the purpose of building a Church there, to which object, also, some in this parish have contributed. It is, indeed, a matter of much thankfulness and encouragement, that notwithstanding the urgency and pressure of their own immediate wants, the people are still found willing to assist in extending the privileges they enjoy, to those less favored than themselves.

With my earnest prayers for the continued prosperity of your great work, believe me to remain, Rev. and dear sir,

Most faithfully yours,

JNO. PHILSON,

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*Bishop Whipple in Minnesota.*

THE following interesting letters of the Bishop speak for themselves. His lively interest in the Red man, attested by his journey of two weeks, on foot or by canoe, is shown in these his earnest words: "May God bless our journey, and some poor Indian souls be thereby led to Christ." The field of the Bishop has its trials and toils, but a glorious future is opening up before him, in a large and flourishing Diocese, in cities and towns, growing up under the influence of the gospel

in the Church ; and in a rich harvest of souls, to be gathered from the red and white fields, as trophies of the grace of God, and of an earnest, faithful, loving seed-time of faith and prayer, and patience.

ST. COLUMBA, MINN., *July 20, 1860.*

MY DEAR BROTHER :

After visiting Brother Chamberlain's Mission, I came to Crow Wing, to see Brother Peake, who has recently buried his only child ; thence I came to our Indian Mission. Here I met several chiefs who urged me to visit their people, and as it will be many months before I can come up again, I have decided to take a two weeks' journey through the wilderness. May God bless our journey, and some poor Indian souls be thereby led to Christ. The route takes me to White Fish Lake, Leech Lake, Falls of Pokequira and Sandy Lake, thence by river here. We shall go part of the way on foot and the remainder by canoe. Pray for us.

I thank you, my dear brother, and the other brethren of the committee, for your sympathy with me. Pray for me—God bless you.

Your brother in Christ,

H. B. WHIPPLE.

ST. COLUMBA, *July 20, 1860.*

REV. AND DEAR BROTHER :

Thanks to God, without whom nothing can prosper, He has blessed our work, and we look back with gratitude to the past and forward with hope for the future. Our Diocesan Convention ended pleasantly, and I trust brethren began to realize that a Convention is not a mere parliamentary body, but a council of Christ's Church, where we have solemnly invoked the presence of the Holy Ghost.

Immediately after convention I went to the Sioux payment for the purpose of meeting the chiefs of the lower Sioux bands. There are twenty-three hundred Indians here. The Presbyterian Board of Missions have a mission among the upper Sioux. Some sixty or seventy of the lower Sioux have given up their wild life, built houses, wear the civilized dress, and are industrious farmers. Their houses, which have been built in many cases by themselves, are comfortable log houses ; the interior neat, with cupboard, table, bedstead, and chairs, like the house of any white man.

These Indians have some eleven hundred acres of land under cultivation. The portion which belongs to the wild Indians was ploughed by those who have become civilized. The Indian superintendent and agent deserve great



credit for this effort for the poor red man, and it is a proof of the great good which might be done, if the government would be the protector, guardian, and teacher of these red men. I held three services here, at one of which an officer of the army was confirmed. The other two services were for the red man. The chiefs and men of the civilized party expressed the most earnest desire for me to send them a teacher of the religion of Christ. The way is open to send them the Gospel. Are these red men excepted from the great commission of our Lord? Is there a heathen nation where the American Church can plant missions with greater success, less danger, less difficulty, and less cost? Heathenism at home has no romance, it is an awful fact, and for our duty concerning it we shall give an account in the judgment; a plea coming from a race, once the lords of the land, with such a sad history of robbery and wrong to witness against this nation, ought not to reach out their hands to us in vain. I visited the Winnebagoes, where you may see the fruits of a godless education. Many years ago the government sent some ten of these Winnebagoes out of the country to be educated. They remained away long enough to learn the rudiments of education, and were then sent back to wear the white man's dress among savages, with no occupation, no religious training, no protection, and, of course, they became wild men, and carried back the vices of the whites. These poor people have been taught by white men the three deadly sins which will soonest drag soul and body to hell—drunkenness, gambling, and licentiousness. Oh, how it wrings a Christian heart with agony that these curses were learned from our own race, and that such a record of neglect and wrong lies at our own door. Whether few or many will hear the gospel is no question of ours. It is whether we have the great-hearted faith to work for God, and leave him to give the harvest.

Of our home field, there is very much to gladden all our hearts. Our Missionaries are all busy with their work, and God's blessing rests upon their labors. At St. Peter, Brother Livermore has commenced, with an earnest heart, a parish school—God's blessing follows him to his new home. At Mankato I found an opening to plant a church, and the Rev. Mr. Livermore will give them occasional services. At Medford, Owatonna, and other villages, I have preached to large congregations. The southern portion of the State is being very rapidly settled, and now is the time to occupy the land. I have visited all the Missionary stations of Rev. Mr. Chamberlain, and had a most delightful visitation.

At Chanhassan, Minnetonka, Menomin, Monticello, St. Cloud, and Crow Woods, there were no confirmations. You will remember I had confirmations at Chanhassan and Monticello in the winter. At Anoka, Orono, Buffalo Lake, Neenah, Sauk Rapids, and Clearwater, there were nineteen confirmed, of whom seven were baptized at this visitation. Mr.

Chamberlain has built churches at all these places, except Buffalo Lake, Clearwater, and Monticello. Five of these cost about five hundred dollars each ; the larger ones cost about one thousand dollars ; they will seat from fifty to one hundred and twenty-five persons. They are very simple, but neat, convenient, and church-like. The churches at Anoka, and Neenah, were consecrated by me at this visitation. The corner-stone was laid for church at Clear Water. Many of these services were delightful, and will never be forgotten by me. At Buffalo Lake, in the Crow Woods, we had a blessed service ; it was held by the Lake, in the forest, with only two houses in sight. There were seventy persons present, an infant baptized, seven confirmed, of whom two were then baptized. The quiet beauty of the scene, the earnest attention of the people, and the sweet songs going heaven-ward, made it very dear to my heart. Among them were those educated among the Roman Catholics and Protestant sects, and yet all urged me to aid them in planting a church, and expressed a desire to make it their home. This is a new station of the Rev. Mr. Chamberlain. The first service was held here this spring. The people are poor, they would gladly give work, but they have no money. They need four hundred dollars to put up a neat chapel. Shall they ask in vain ? Clear Water and Monticello will become flourishing villages. The people are very desirous to have a church. The churches built here ought to be of the larger size of Mission chapels, to cost from nine hundred to one thousand dollars. The people can raise, by great effort, one half of the amount. I ask for them the aid of Christian friends, to secure the remainder. Fourteen hundred dollars will build these three churches, and surely this small amount can be reached.

The stations of Rev. Mr. Chamberlain are scattered along a distance of seventy miles, on the Mississippi river. No man can care for such a field as he could wish. Some of these villages will soon have a commanding position, and need, at this time, a settled pastor. Anoka and St. Cloud are points which ought not to be vacant a day. Mr. Chamberlaine desires some one to assist him, and will gladly surrender any portion of his field to their care, either to labor with himself as an itinerant, or to become the rector of a parish. Our brother has my most earnest prayers that God may bless his labors. At Shakopee, I confirmed four persons—and I believe that the patient labors of the Rev. Mr. Gray are beginning to bear fruit. You will be glad to know that God is thus blessing all our work. Thus avenue after avenue is being opened before us for the good of men and the glory of God.

Pray for us, brethren ; for all your loving words and alms, in our Master's name we thank you. We all feel that we owe you a debt of gratitude for your hearty co-operation in this work, for which may God bless you Con-

tributions for church work may be sent either to myself at Faribault, or to the Treasurer of the Diocese, Mr. H. T. Wells, Minneapolis. The Lord bless you.

Yours faithfully,

H. B. WHIPPLE.

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## New-Hampshire.

*Nashua—Rev. W. S. Perry.*

A LETTER from Benning Wentworth, Esq., Governor of the Province of New-Hampshire, dated August 17, 1750, to the "Venerable Society for Propagating the Gospel in Foreign Parts," gives the earliest account on record of Church services held within the limits of the present city of Nashua. Alluding to the untiring zeal and successful labors of the excellent Arthur Browne, the Society's Missionary at Portsmouth, he adds—

"That besides his constant Attendance on his Duty in his Parish, he had for several years past preached at *Nottingham* and *Barrington*, and to the People in the Neighbourhood of those towns, which are 20 Miles distant from his own Church, and made several Journies to officiate in *Draenk*,\* *Dunstable*, and *Lichfield*, where two or three Churches might be settled to very good Purposes, and, in Truth, in a great many other Places in *New-England*, which are continually soliciting the Society for Missionaries, whom the low Circumstances of the Society will not allow to be sent."†

The old township of Dunstable, or rather that portion of it contained within the present limits of the State of New-Hampshire, is now incorporated as the City of Nashua.

There can be little doubt but that occasional services were held in this vicinity by the Rev. Moses Badger, the Society's Itinerant Missionary in New-Hampshire, during the period of his ministrations, extending from A. D. 1767 to 1774, and it is not at all unlikely that here, on the frontiers of the Province of Massachusetts, may have been gathered not a few of the one thousand one hundred and eighty-two members of the Church of England this gentleman subsequently reported as under his care.

But with the removal of Mr. Badger to Boston, to become assistant to Dr. Caner, and the speedy opening of the war of the Revolution, there came neglect of these sheep without a shepherd, and apathy and absorp-

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\* Evidently a typographical error for Dracut, Mass.

† Pp. 45, 46, of "An abstract of the Proceedings of the Society," &c., appended to the Bp. of Peterborough's Sermon, Feb. 15, 1730.

tion followed. After the lapse of nearly a century, no traces of these laborers in this section of the State remain, even in the uncertain legends of tradition.

In the year 1846, services were established in the town of Nashua, and continued for about a year, at the instance of a few churchmen, who had lately removed to the place. These services, conducted by the Rev. Milton Ward, M. D., formerly a Congregational minister of Hillsborough, in this State, appear to have met with a good degree of success ; and had more earnest and persevering efforts, on the part of the laity, seconded the labors of the clergyman, the enterprise might have escaped a total and disheartening failure.

Early in 1857, occasional services, held in Nashua, by the Rev. Isaac G. Hubbard, of Manchester, the Rev. Theodore Edson, D. D., of Lowell, the Rev. H. A. Coit, of Millville, and others, seemed to promise so well for the establishment of a church, that a parish was organized and a rector called, who entered at once upon his duties. Good congregations were uniformly secured, and quite a number of families were found in the neighborhood, who rallied to the support of the new movement. It prospered unusually, and seemed likely to require the fostering care of the Diocese but a little while, when, suddenly, the removal of the rector, and difficulties and heart-burnings among the people attending this unlooked-for step on his part, reduced the parish to a fragment, and, for a time, threatened its very existence.

The present rector took charge of the parish on the first Sunday in Advent, 1858. At the expiration of nineteen months of labor, he finds much to encourage him in the prosecution of his work. There are at present twenty-six families connected with the parish. The number of communicants is forty-two. There have been sixty-four baptisms since the organization of the parish, of which number nineteen were adults. Thirty-eight have been confirmed. The Sunday school numbers forty pupils with nine teachers. The only candidate for Holy Orders in the Diocese is connected with the parish.

During the past winter and spring, the rector has endeavored to interest the younger portion of the community by two successive series of services, particularly adapted to them. The first of these, on "Lessons from Proverbs," and designed to enforce the moral and religious precepts of Solomon, upon young men, was given on Sunday evening during the past winter. The second course, on "Incidents in the life of Moses, the man of God," is now in process of delivery.

Were this parish supplied with a church building, its future prosperity could not admit of a question. It lacks the pecuniary ability to accomplish this, and the desired end can only be obtained by the offerings of the faithful, whom the Lord has blessed with more abundant wealth. That



the hearts of such may be turned towards this interesting portion of the Missionary field, and that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, among us, to the upholding of the living temple of lively stones in the midst of us, is our humble, persevering prayer.

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### *Michigan.*

*Brooklyn—Rev. W. H. Lyster.*

VERY gratefully do I record the tokens of improvement lately vouchsafed to my field of labor. Seldom, during the course of my thirty-one years of ministry, have I, apart from the considerations of mere temporal support, had richer grounds of encouragement in the great work of an evangelist, than what God has granted me throughout the period which is embraced in the present report. At Brooklyn we have enjoyed what some would designate a "revival." Much seriousness has been prevalent here; ten persons have been already confirmed, besides six from the neighboring parish of St. Michael's Church, Cambridge. On Tuesday last the cornerstone of All Saints' Church was laid, by our Bishop, in the presence of a rejoicing and deeply interested crowd. At Springville, where for years past I seldom officiated, except on week evenings, when our "few and far between" meetings were in an uncomfortable school-house, we have Sunday services, well attended, in an apartment roomy and church-like, which was fitted up last summer, at the expense of its proprietor, and although opened at first under auspices of Universalism, has for five months past been occupied by none but ourselves. Thus I officiate for three separate congregations on each Sunday, and toward so doing, ride about fifteen miles. God be praised for the health and strength which He has given me in this work.

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### *Maine.*

*Calais—Rev. G. W. Durell.*

IT gives me great pleasure to state that we can now relinquish the aid we have hitherto received from the Board of Missions.

In the name of my parish, and also on my own account, I beg to render you our most cordial and grateful acknowledgments of assistance that, with God's blessing, has enabled us to plant and build up, in this extreme East, a vigorous, united, and zealous parish, which cannot fail to be a centre of Church influence, and which surely never can forget its obligations

to remember in its future offerings, the Society which has so liberally, promptly, and kindly aided us. Gladly will we do all we can to extend a knowledge of the claims of this noble institution upon the gratitude and liberality of the whole Church.

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### Alabama.

#### *Auburn—Rev. E. Denniston.*

SINCE my last report the Bishop has visited some of my Missionary stations and confirmed six white, and four colored persons. The prospects of the Church are encouraging, and the attendance on the services steadily increasing. Arrangements are being made in Opelika, for the speedy erection of a church building; about two thousand two hundred dollars being already subscribed, it will, God willing, be opened by the next year. Thus situated it will command an influence from the junction of three railroads, and the consequent promise of a considerable town. Within the past two months I have opened services at Salem, a small place on the Railroad, where we have a nucleus for Church strength of four or five members. I hope, from the numbers and attention of the audience at this point, favorable results. The Bishop expects before long to visit the remainder of the parishes under my charge. The Church is increasing, and I trust, by God's blessing, that more may be gathered in her fold. May I have strength and devotion, ever to be faithful to the interests of that portion of the Lord's vineyard now intrusted to my care, and may He ever be my "keeper, and the shadow upon my right hand."

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### Kansas.

#### *Junction City—Rev. George W. Henderson.*

You have seen our beloved Church go forth from the refinements of her Eastern home, and enter upon an arduous but triumphant pioneer work along the ever-receding frontiers of the West. You have seen her presence in these Western communities effective to elevate the character of public worship, to chasten the unwholesome heats of a sensuous religion, to build up the youth in the Apostolic faith. Do you regret that our Church has lengthened her cords, till Kansas is included in the sphere of her influence?

She has now reached this point, one hundred and twenty-five miles west of the Missouri. We need help in order that our Church, which is projected

after the plan of Mr. Upjohn's in his "Church Architecture," and which is now begun, may be completed far enough for present use. Five hundred dollars, in addition to the one thousand dollars already contributed in the town itself, will enable us to do this.

Will you not take pleasure in helping those who help themselves?

Our funds are already expended. Your generosity can complete our desires and crown our joy.

We are building up the Church of God at an important point, in the great artery through which the young blood of our nation is flowing towards the Rocky Mountains.

Will those who love this Church help us in this our necessity?

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### Georgia.

*Athens—Rev. M. H. Henderson, D. D.*

DURING the past year I have baptized thirty-one, including seven adults, presented twenty-five for confirmation, and admitted thirty to the Holy Communion. The whole number of communicants is now about eighty, having been quadrupled within three and a half years. Some of these, however, live at a distance and others reside here but a portion of the year.

The prospects now of increase are, by God's blessing, fairer than ever before. Of fifteen confirmed by the Bishop at his recent visitation (the *second* in the year) a class, embracing some of our most intelligent citizens, I know but one that was of Church parentage. On this occasion the Bishop preached a very striking and eloquent sermon, extemporaneous, on "the laying on of hands" as "a principle of the doctrine of Christ." It has been requested for publication. I trust he will be able to write it out.

I have recently held services near the Princeton factory, three miles distant—and also in Jackson county, fifteen miles distant, where an Episcopal clergyman had never officiated. These last services were held at the special request of the people of the neighborhood, and were attended by a large congregation. The congregation were assembled beneath a canopy of evergreens, made for the purpose, and the shade of native forest trees, adjacent to a school-house. They evidently made a deep impression, and an urgent desire was expressed that I should visit them again.

On the Bishop's visitation to Gainesville, in June, I accompanied him, and assisted in the services, which were held on five successive days, with large congregations. I had officiated there, from time to time as my more immediate engagements permitted, for some eighteen months—when God

put it into the heart of a noble and earnest churchman to erect and furnish, at his own expense, a neat chapel, which, with the bell, organ, font, &c., cost at least three thousand five hundred dollars. The same generous heart supplies, for the present, provision for the minister. Well might the committee on the state of the Church commend this "large-hearted liberality" of Mr. Harvey Hall, as worthy of "special notice." Would that we had more such men in the Church! Rev. M. Downing has had charge since August last, when he assisted me in the opening services of the chapel. Fourteen candidates presented for confirmation, attest the Divine blessing resting upon his labors.

Another of our candidates for Holy Orders has been ordained. Two others are still connected with the parish. Application has also been made by another, who has been a preacher of another denomination, in reference to the same subject.

Our contributions to the General Missionary Society, have amounted to one hundred and fourteen dollars and sixty cents, of which eighty-five dollars and ninety cents were for Domestic Missions.

As special agent of the Society for the Increase of the Ministry for Georgia, I have received, in all, about four hundred and fifty dollars. This is appropriated for the support of candidates within the Diocese.

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### *Kentucky.*

#### *Danville—Rev. M. F. Maury.*

HAVING seen you so recently, and talked freely about the condition and prospects of this parish, I have but little to add at the present writing. Since the burning of the town and church, in February last, my little flock have been as sheep without a fold, and, I may say, almost without a shepherd, as I have been absent from home a great portion of the time, soliciting means to aid us in rebuilding our church. When home I have endeavored to find *some* place for service, and have preached almost every Sunday in all my wanderings through the East and other points.

We are now ready to commence the church, and hope to have it ready to worship in before the winter. I take this occasion to express my gratitude for the kindness and liberality of my brethren, who have contributed some two thousand dollars to aid us in rebuilding. We shall require a few hundred dollars more, and I trust God may put it into the hearts of some of his children to remember us in our troubles. To Him we look for help, with the firm resolve to do our duty, and leave the result in his hands "who doeth all things well,"



## Minnesota.

## Winona—Rev. B. Evans.

BUT little progress in this parish. Removals to Pike's Peak, and elsewhere, have lessened our numbers, and made our labors rather discouraging. Bishop Whipple's visit to Winona, on the 12th of last February, was of signal benefit to the Church. He preached three times, confirmed two persons, and delivered an address. He is eminently adapted to the severe trials of the West. Noble and strong in body, easy of access, affable in manner, eloquent in the pulpit—a Bishop worthy the love of his clergy, and inspiring them by example to patient and zealous labors.

TRINITY CHURCH, STOCKTON.—Still under my charge, and where I officiate once a fortnight. As evidence of the growing interest of the people of Stockton toward the Church, I can mention the fact that they have deeded to the parish three hundred dollars worth (at present low prices) of landed property, and offered me two hundred dollars worth of labor towards the erection of a church edifice. On the strength of these offers, my wife and a lady of the parish, Mrs. S. B. Bond, started for New-York, to beg a few hundred dollars. With God's blessing on kind hearts, they succeeded beyond my expectations ; but we yet lack a sufficient sum to complete our church. We have no money among the people, excepting the little they need for absolute wants. Lumber and tradesmen's hire are expensive items ; nevertheless we have commenced our work. Farmers and laboring men are hauling stone and timber, and the corner-stone will be laid on the 4th of July. The building, when finished, will seat one hundred and twenty-five persons. This looks small, when compared with your Eastern churches, either of the village or the city ; but to us, in this wilderness of nature, of heresy, and of schism, the ingathering of one hundred and twenty-five souls into the Church of Christ is a comfort we cannot describe, and a cause of devout gratitude to our God that you and our friends in New-York so kindly helped us.

MINNESOTA CITY.—During the winter my health would not warrant my labors here. Thank God ! I have been able to renew my services, and officiate alternately with Trinity Church, Stockton. No parish as yet organized, but devout attendance on divine worship. In this place I have buried one adult and one infant.

At Bishop Whipple's request I visited Chatfield a few weeks since. I found the same interest in the Church as when I was there a year ago. The Church people lament sadly that they cannot obtain a clergyman. Are all our young and active clergy employed in Eastern parishes ? If not, why not enter this ripe field of Minnesota ?

*St. Peter—Rev. E. Livermore.*

Since my arrival here, in April, I have officiated twice every Sunday, and given considerable time to a parish school, which I hope to make conducive to the interests of the Church in this place. I find here a neat and commodious frame building, erected through the efforts of my predecessor, that answers the double purpose of a chapel and school-house. The congregation had become, from various causes, much reduced ; it is, however, gradually increasing, and a Sunday school of about forty scholars has been gathered. We are hopeful for the future.

A longer residence will enable me to write more confidently of the condition of things, and the prospects of the Church in these parts, and I will, on some future occasion, communicate more fully my impressions.

## Illinois.

*Warsaw—Rev. W. L. Bostwick.*

I HEREWITH submit my report for the time I have been in this missionary charge, *i. e.*, first of May to present date :

I have held divine service every Sunday—congregations varying from fifty to one hundred ; also, have superintended the Sunday school every Sunday afternoon, and, by all the means in my power, have endeavored to increase the number of scholars and their interest, as well as that of the teachers, and with good success. The school now numbers over sixty scholars, with a regular attendance of more than fifty ; teachers, ten.

I have nothing of special interest to report, beyond the regular discharge of routine work, which, in due season, may be expected to bring its reward in the ingathering of souls to be added to the Lord's great harvest, through his own abundant power and blessing.

P. S. Up to the present time I have celebrated holy communion twice, attended one funeral, and married one couple.

## Iowa.

*Iowa Centre—Rev. A. Welton.*

DURING the past six months the hinderances and discouragements from the missionary work have been multiplied. The population of the county

has considerably diminished by emigration, chiefly to the gold regions of Kansas. Our little church in Iowa Centre was destroyed by a hurricane on the night of the 5th of May. The greater portion of the materials may be saved, and we have already received a considerable amount of money from brethren in New-York City, to aid in rebuilding it. We cannot go on with the work till after harvest, there being scarcely men enough in and near the village to cultivate their fields.

There are many members of our fold scattered through this portion of the State, who can only be reached by an itinerant ministry. My mission should be extended to the adjoining counties, and a salary given sufficiently large to enable me to devote my whole time to the work. At present I am holding monthly services in Iowa Centre, Nevada, Centre Grove, and Story Village. Near the latter place reside several persons, formerly Irish Episcopalians, but who, for the want of a shepherd, have united with the Methodists. May the Lord of the harvest visit this portion of his vineyard, and bless us with an abundant increase. The laborers are few and feeble, but the work is His, and the promises are sure.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1860 :

#### Maine.

Augusta—G. M. Bradley..... \$10 00

#### New-Hampshire.

Portsmouth—St. John's..... 15 50

#### Massachusetts.

"W. & N."..... 5 00

#### Connecticut.

Meriden—A friend.....\$10 00

New-Haven—St. Paul's Chapel

S. S. for Marengo, Ill.... 10 00

New-London—St. James', Miss

Ranney..... 5 00

" "L," toward the \$100,000 10 00

omfret—Christ, \$7 for Bishop

Whipple's Miss..... 14 00

ury—St. John's, add'l.... 8 70

" anonymous. 1 30

59 00

### New-York.

Cooperstown—Christ.....\$36 96

East Bloomfield—"My mite".. 1 00

Huntington—St. John's..... 6 16

Manhasset—Christ, add'l..... 3 76

New-York—All Angels'..... 1 00

" St. Michael's S. S..... 5 25

" St. Clement's Capt, Proal,

by Rev F. D. H..... 10 00

So. Oyster Bay—Grace..... 8 78 \$72 91

### Western New-York.

Havana—St. Paul's..... 4 00

Niagara Falls—St. Peter's.... 23 00

Owego—St. Paul's..... 7 65 34 65

### New-Jersey.

From five children of a non-con-

tributing parish..... 5 00

Mount Holly—Trinity, for Ep.

Miss. Asso..... 56 82 61 82

### Pennsylvania.

Birdsboro'—St. Michael's..... 2 50

Douglasville—St. Gabriel's.... 9 50

Germantown—St. Luke's, a

member.....100 00

Kingsessing—St. James'..... 38 77

<i>Newtown</i> —St. Luke's.....	\$2 61		
<i>Oxford</i> —Trinity, add'l.....	5 21		
<i>Tenth Anni.</i> , \$2 50; and <i>Thirty-fourth Anni.</i> , "L. & M.," \$2 50.....	5 00	\$163 59	
<b>Maryland.</b>			
<i>Baltimore</i> —Anonymous, for Bp. Lay.....		1 50	
<b>South Carolina.</b>			
<i>Beaufort</i> —St. Helena, for So. West.....	10 00		
<i>Charleston</i> —St. Paul's, for do..	70 64		
" St. Philip's, for do.....	10 00		
" thro' Mrs. Young, for do..	23 00		
" " A. E. Gibson, ".....	32 00		
<i>Edisto Island</i> —Mrs. W. B. W..	5 00		
" " Mrs. E. M. S....	10 00		
" " Miss L. S.....	10 00		
<i>Waccamaw</i> —All Saints', sp'l. for Southwest.....	110 00		
<i>Walterboro'</i> —St. Jude's.....	20 00		
<i>Wilmington</i> —O. T. P., for Bp. Talbot.....	50 00	350 64	
<b>Georgia.</b>			
<i>Savannah</i> —Christ, $\frac{1}{2}$ .....	5 00		
" Christ, ladies' sp'l for Indians, Southwest.....	90 00	95 00	
<b>Florida.</b>			
<i>Pitarka</i> —St. Mark's.....	10 00		
<b>Alabama.</b>			
<i>Marion</i> —St. Wilfred's.....	17 40		
<i>Uniontown</i> —Holy Cross.....	15 00	32 40	
<b>Mississippi.</b>			
<i>Biloxi</i> —Redeemer. ....	10 00		
<b>Louisiana.</b>			
<i>Pass Christian</i> —Trinity.....	52 35		
<i>Rosedale</i> —Nativity.....	\$20 00		
<i>Miss. T. Woolfolk</i> , for S. W.....	10 00	82 35	
<b>Texas.</b>			
<i>Austin</i> —St. David's, toward the \$100,000.....	102 50		
<i>Gonzales</i> —Messiah.....	10 00	112 50	
<b>Michigan.</b>			
<i>Detroit</i> —St. Paul's S. S.....	22 50		
<b>Missouri.</b>			
<i>St. Charles</i> —Trinity.. .....	6 00		
<b>Minnesota.</b>			
<i>St. Anthony</i> —Holy Trinity, Mrs. Bowman.....	2 00		
<b>Kansas.</b>			
<i>Kansas City</i> —St. Luke's.....	3 00		
<b>Nebraska.</b>			
<i>Omaha</i> —Trinity.. .....	5 60		
<b>Miscellaneous.</b>			
A Thank Offering from a Communicant.....	5 00		
Epis. Miss. Assoc.....	120 00		
Long Meadow—W. G. Middlecott.....	10 00	135 00	
<b>Legacy.</b>			
<i>N. J., Newark</i> —Estate of Hanford Smith, dec'd, $\frac{1}{2}$ .....	264 25		
Total from July 15th to Aug. 15th..	\$1,554 61		
Am't previously acknowledged.....	57,136 93		
Total since October 1st, 1859.....	\$58,691 54		

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named churches and individuals, from July 11th to August 2d, 1860, viz. :

<i>Pennsylvania</i> —Phila., from H. G.....	\$5 00		
<i>Maryland</i> —Fred'k, All Saints' Church, (of which \$40 is to be applied, under the orders of Rev. N. O. Preston, Manhattan, Kansas, in building a church)...	76 50		
<i>Virginia</i> —Richm'd, St. James' Church.....	\$25 00		
" Middlebury, Emmanuel Ch., through the Treas. of the Domestic Committee, N. Y.....	50 00	75 00	
Total receipts....	\$156 50		
To which add balance on hand July 11th.....	\$44 79		
	\$201 29		
Of the above aggregate the Treas. of the Dom. Com. has received within the same period.....	\$125 00		
Special contribution from All Saints', Frederick, Md., mentioned above, paid through Treas. D. C., N. Y.....	40 00	165 00	
And leaving to be received by said Treasurer, when appropriated by said Association.....	\$36 29		



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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SEPTEMBER, 1860.

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### CHINA.

WE now lay before our readers a letter from Bishop Boone, of several weeks later date than that contained in our last number.

It is most pleasing to find that, amid all the present distress in that country, and the uncertainty as to the course of political events, the Mission is gathering precious fruit from its labors.

There seems to be, moreover, a little lighting up of the dark clouds which have portended a fearful storm, and we are still permitted to hope that peaceful counsels will prevail.

The Bishop says nothing respecting the progress of the rebel forces. We learn, however, from other sources, that the insurgents had taken possession of several cities in the interior, and were marching toward Shanghai. This, it is reported, had created a serious panic in Shanghai, and had put a stop to trade, and caused many of the native merchants to seek elsewhere a place of safety.

It is to be hoped that an adjustment of the difficulties between China and her foreign enemies may result in the adoption of some efficient measures to put an end to internal strife.

## LETTER FROM BISHOP BOONE.

SHANGHAI, May 14, 1860.

OUR work, by God's blessing, is progressing steadily. I have recently had two very interesting baptisms—the first, of a man about fifty years of age, of great respectability, who has been for years a teacher in the girl's school; the other, of a poor man, who is dying of consumption, and who was baptized upon his sick bed. I never saw anything more truly affecting than the earnest, simple, and sincere manner in which this man betook himself in his weakness to the Lord Jesus Christ. When I looked upon his emaciated frame, and thought of his past life, brought up a heathen, and saw him now coming to Christ, in this simple, earnest manner, the grace of God was greatly magnified in my eyes, and, with tears, I thanked God that the sound of the gospel had been brought to this man's ears. I have seen him every day since I baptized him, and his faith and comfort seem to increase daily.

He told me, a few mornings since, that, the night before, his ancestors and all the objects to which the Chinese turn in their distress, seemed to come to him and invite him to trust in them, "but," said he, "I threw them all away and turned to Jesus." He has been for years a cook in Mr. Syle's family, and seemed much softened by Mrs. Syle's death.

There are also a number of promising candidates for baptism.

*Our political prospects* seem brighter than when I last wrote. It is reported that a pacific despatch has just been received from Peking, and I augur peace from the appointment of Lord Elgin to come out again. The people of England are not satisfied with the war. It will be a great relief to them to have the matter settled without bloodshed.

The people in this neighborhood are quieted down again so that it is quite safe to go into the country. Mr. Syle and Mr. Smith have just returned from a trip to Soo-Chow and the surrounding country. They were allowed to go into the city and see as much of it as they pleased, and met with kind treatment everywhere. Mr. Purdon and Mr. Hubbell start this afternoon for a trip to the hills; Mr. H. is to be absent about ten days or a fortnight; Mr. Purdon to stay some time to see if he cannot get on faster in the language by cutting himself off from all foreigners, and living wholly among the Chinese.

Mr. Schereschewsky is proposing to take rooms in the house of a Chinaman at Sing-Zak.

## REPORT OF REV. CLEVELAND KEITH.

SHANGHAI, April 25th, 1860.

REV. AND DEAR BRO.:—The time that has elapsed since my arrival here last Autumn, has been one, not of settled, quiet work, but of more varied calls upon my time than often occurs. For the first month, a large part of every day was necessarily given to overlooking workmen who were altering the house in which we were to live. Then came the excitement of the Bishop's arrival, with the great addition to our company; and the sad death of Mrs. Syle so soon following. It was not until after the middle of January that any definite division of parishes (if I may so speak) was made among us, and up to that time Mr. Syle and I alternated in preaching at the chapel here and the church in the city. When the division of labor was made, it fell to my lot to try what promise there might be in a station, once occupied by Mr. Williams for a while, at *Sing Zak*, about two miles distant. A little village in connection with a custom-house and bridge across the Soo-Chow Creek, makes it quite a favorable place for gaining hearers. These are from the neighboring country, and also from the boats which lie there in considerable numbers. I have been surprised to find how many of these were from *Dzang-Zok*, though as yet I have met none who profess to have known Messrs. Williams and Liggins. In connection with this place, I have a room in the large suburb back of the foreign settlement, called *Lau-Zak*. I find that I collect an excellent school there, but very little of a congregation so far. To these preaching places I give the Sunday, and some half days in the week to my day school. But my main work, at present, is in refitting my stock of Chinese; with the double purpose of finishing a vocabulary of this dialect, begun before my trip to the United States, and of preparing translations of the Scriptures in this dialect. The former is now nearly completed in a rough draft, and should I find it feasible to publish it, will, I hope, be of much use to students of this language; if not, the use to myself is a sufficient recompense for the labor. The Scriptures in the vernacular are very much needed: Genesis, Matthew, Luke, and Acts, are in print; Mark and John were published years ago, but need revision, and are out of print. If life and health are spared, I hope to do something towards providing the whole Scriptures for the people here.

During my absence from Shanghai, a society has been formed, for debating questions of missionary interest, to which nearly all the missionaries are attached. The first question debated after my arrival was, "What are the Chinese opinions of the moral nature of man?" A paper was read by Mr. John, of the London Mission, giving a large account of the different schools of Chinese philosophers on the subject, from which it

appeared that the most ancient opinion was, that man had an inherently good nature, but was very easily led into evil—both dispositions co-existing. Another school taught that he was wholly evil; and still another, that he was wholly good. This last opinion has been the prevailing one. But it seems doubtful whether many of the writers mean anything more than that man has a conscience, which he recognizes as the ruling power of his nature, and that he feels a violation of this to be going contrary to his “better nature,” as we say. An animated discussion, prolonged to a second evening, followed, during which many interesting points were brought up, not strictly within the question, and rather bearing upon the point of their notion of *sin*. It was stated, and seems to be the fact, that most sins are not considered to be *sins* against Heaven (or the Supreme Power), and so do not affect one’s moral standing, but are of the nature of offences against individuals. It also appeared that there is no proper notion of sin being *forgiven*. They believe that it may be *cancelled* by the performance of virtuous actions, which entitle to reward after the balance begins to be on m<sup>n</sup>’s side; but if not so balanced, must receive a certain punishment. This is usually inflicted through the medium of transmigration. I merely sketch one of these discussions to show how valuable such meetings may be, in giving a degree of definiteness to our knowledge of many points which we might not obtain from our own personal inquiries.

It may be interesting to some to note here an incident, which took place as I was showing the sights of the city to some of our new-comers. On entering the *Ching wong mian*, or temple of the Guardian of the City, we saw the room crowded in a very unusual manner (the ordinary worshipping usually attracting no one), so dense was the mass of people that it was difficult to see what attracted them. But I soon discovered that a man was kneeling before the idol, and *praying audibly*, and most earnestly—a thing I had never seen or heard of before. The explanation of the scene was, that he had been wronged by some one, and failing to obtain redress from earthly rulers, he was imploring *revenge* from the gods. A terrible and instructive scene it was to see so much earnestness for revenge, while a similar feeling of desire for good is never seen.

About the same time, a much more pleasant occurrence took place. While preaching in the City Church, five men entered and remained until the service was over. I then spoke to them, and found they were English sailors. They asked many questions, and seemed much interested in our poor communicants. At parting they handed me five dollars, to be applied to their use. I regret very much that in my surprise I did not ascertain to what ship they belonged, so that I might have visited them. Sailors, as a class, are so great a hinderance to our work, by giving a bad



impression to foreigners, that it was most refreshing to see some of a different mind.

I find but little to chronicle from day to day, which would interest the public in detail; but I trust that such work as I am engaged in may be of use in preparing foundations here for future good to many generations.

Yours in the bonds of the Gospel.

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### REPORT OF REV. H. M. PARKER.

SHANGHAI, *April 2d*, 1860.

REV. AND DEAR BROTHER: I have little to report under the head of work accomplished during the quarter past, except preaching two or three times in English, and reading service in the seamen's chapel. I have also been looking about for a good opening for a day school, which, as it is one of the first labors in which we can engage, so it is also, I am fully convinced, one of the most important and promising. I hope that I have succeeded, and that I shall be able to report some progress during the next quarter.

My daily routine so far presents little variety, and little opportunity for seeing either the country or the people. I spend five or six hours daily with my teachers in the study, after which I stroll about, talking with servants and laborers for two or three hours more. Most of the remainder of my time I desire, and design, devoting to the continuation of my theological studies.

In simply reading the Chinese character, so far I have not found much difficulty. In speaking I have not made such progress as I at first hoped to have made. I find that my ear is very slow in catching the minute differences in the pronunciation of words, in a language constructed on different relations of sound from any that I have heretofore studied.

And now, may I say somewhat of my feelings with respect to the work in which I am engaged? You might ask whether my feelings and convictions have changed, now that I am in the midst of the dark and sombre realities of a heathen world. Many of my friends, I know, entertained the expectation that I would soon become disgusted with the Chinese, and my work among them. So far, I can assure you, every day does but deepen those feelings and convictions, and every day I see new reason to thank and bless God, who I humbly trust hath called me to this great work. All, the utmost that I could desire of Him is, that he would put within me a heart corresponding to the magnitude of the work. As for myself, so also for my son, and for all whom I love upon earth, I could have no higher aspiration, as I have no more fervent desire, than that we

all might spend, and be spent, in making known the true God to those in darkness and the shadow of death. I care not though I should not live to see the fruit of my labors. Thanks be to God, the power of the Gospel is no longer a mere matter of faith ; it has been tried upon all phases of character and society, in the centuries past, and in the present, and has proved the power of God unto salvation. And is it not enough to have labored in such a work, as scattering among the millions of the dead the seed of a new life ? How is it that Christians at home, believing, professing to believe, this inestimable power of the Gospel, and to derive from it all that they possess in this world, and the hopes of a better, can still deny to more than one half of their fellow-beings the Gospel which their Master commanded them to go and preach to every creature ? Surely it is because they have not moved among the masses of the living dead, through which we daily move. They have not walked the densely-swarming streets of an oriental city, with the awful mysterious realization that every passing soul was without God, and without hope, a degraded slave of the prince of darkness. God grant that the awakening interest in missions may be but the dawn of the day of the Church's glory !

Affectionately and truly,

Your brother in Christ.

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#### REPORT OF REV. HENRY PURDON.

REV. AND DEAR SIR : The daily occupation of a missionary who has lately arrived in this strange land, can afford very little matter for any lengthy report. The general necessary sameness which characterizes the elementary steps pursued in the acquirement of any language, is most peculiarly true of the Chinese. To secure any suitable progress, unwearied attention must be devoted to its prosecution, not only making new advances in the perusal of Chinese books, but in constantly repeating the portion previously studied. Thus only can the "characters" become indelibly impressed upon the memory, and the peculiar pronunciation of the native familiarized to the foreign ear. Until these objects are at least partially accomplished, it is not in the power of the missionary to engage in the immediate active work for which he has been appointed, and consequently he is unable to furnish the information which an acquaintance with the language would place within his reach. But, though the new missionary is thus debarred from a pleasure which he longs ardently to enjoy, he can still add interest to his otherwise barren letter, by enlarging upon some one of the many features of China and the Chinese ; especially upon those which strike a Christian who visits a new country for the first

time. With preconceived notions concerning the condition of lands where the true God is either unknown, or ignorantly worshipped, he still expects to find, amid the superstition and ignorance which everywhere prevail, a deep-seated reverence for the deities of human origin which may justly lead him to suppose that the spark of religious life still lives, though choked with the strange perversions and inventions of man. On visiting Shanghai, however, a very short residence is sufficient to convince the most superficial observer, that here at least religious apathy reigns supreme. Here, custom periodically throngs the temples with formal devotees, and swells the train of worshippers at ancestral tombs. Here, the saddest exhibition of human depravity is displayed ; even the superstitious veneration for ancient creeds—which is to be met with among other pagan classes, and which often leads them to sacrifice present comfort in order to perpetuate their wild extravagancies—is here exchanged for that absorbing love of gain and intense national pride, which afford outlets sufficiently large to secure the ends and purposes of a Chinese life. The Christian missionary, standing upon his high and elevated platform of Gospel truth, cannot but lament the mournful religious indifference which everywhere meets his gaze ; for he beholds in this sad picture of human society the power of sin, which has thus effaced the entire image of God, and left blank atheism to serve as a ground for its own hideous forms. He sees in it, too, one of the many great difficulties by which the progress of the Gospel in these parts is beset, and longs for the day when the Spirit of God shall be poured out upon this barren land. He realizes deeply the utter insufficiency of man's power, however exalted, to stem the current of worldliness and skepticism, and arrest the souls of his fellow-men from their headlong course to ruin. He may speak to them of a Saviour's dying love, but no chord of sympathy is awakened by his appeal, however earnest. He may pass before their minds the many indications of a benign Providence, who gives men "rain from heaven, and fruitful seasons, filling their hearts with food and gladness" without exciting in their breasts one thankful emotion or one feeble burst of praise. He may draw the bow of Divine truth, and skilfully aim the right missile ; but the Spirit of God can alone lodge the weapon with a rankling conviction in the human heart. If we would, then, desire to see the cause of Christ advance rapidly in this dark land, we must, as Christians individually, and as a Church collectively, earnestly implore the Throne of Grace to "open the windows of heaven and pour out a blessing," for Paul may plant, and Apollos may water ; but God alone can give the increase." Wonderfully, indeed, will be the exhibition on a large scale of the power of the Holy Spirit, when this great nation, now immersed in the deepest degradation of spiritual ignorance, shall be brought savingly to acknowledge the only true God

and Jesus Christ, whom the Father—through compassion for our sins—has sent. Until then, the missionary must labor in faith, resting upon the sure promises of the Scriptures, that “His word shall not return unto Him void.” And though the dark veil of uncertainty now hangs over the political future of China, the Christian can joyfully descry through the signs of coming evils, the mysterious purposes of God, who is now preparing the way for the evangelization of China, by effectually breaking down the Chinese diplomacy, and opening up the country in all its length and breadth to the emissaries of the cross. I have thus thrown out a few hints concerning the religious condition of the people among whom I reside, and shall reserve for some future occasion some other interesting points connected with the missionary work in China.

With Christian regards to all the members of your Committee,  
I remain, Rev. and dear Sir,  
Yours in the Lord.

## AFRICA.

### HOFFMAN STATION.

WE publish herewith a view of Hoffman Station, a full description of which is given in the “Carrier Dove” for this month.

The following extract from the Rev. Mr. Rambo’s journal makes mention of an interesting day passed at that Station :

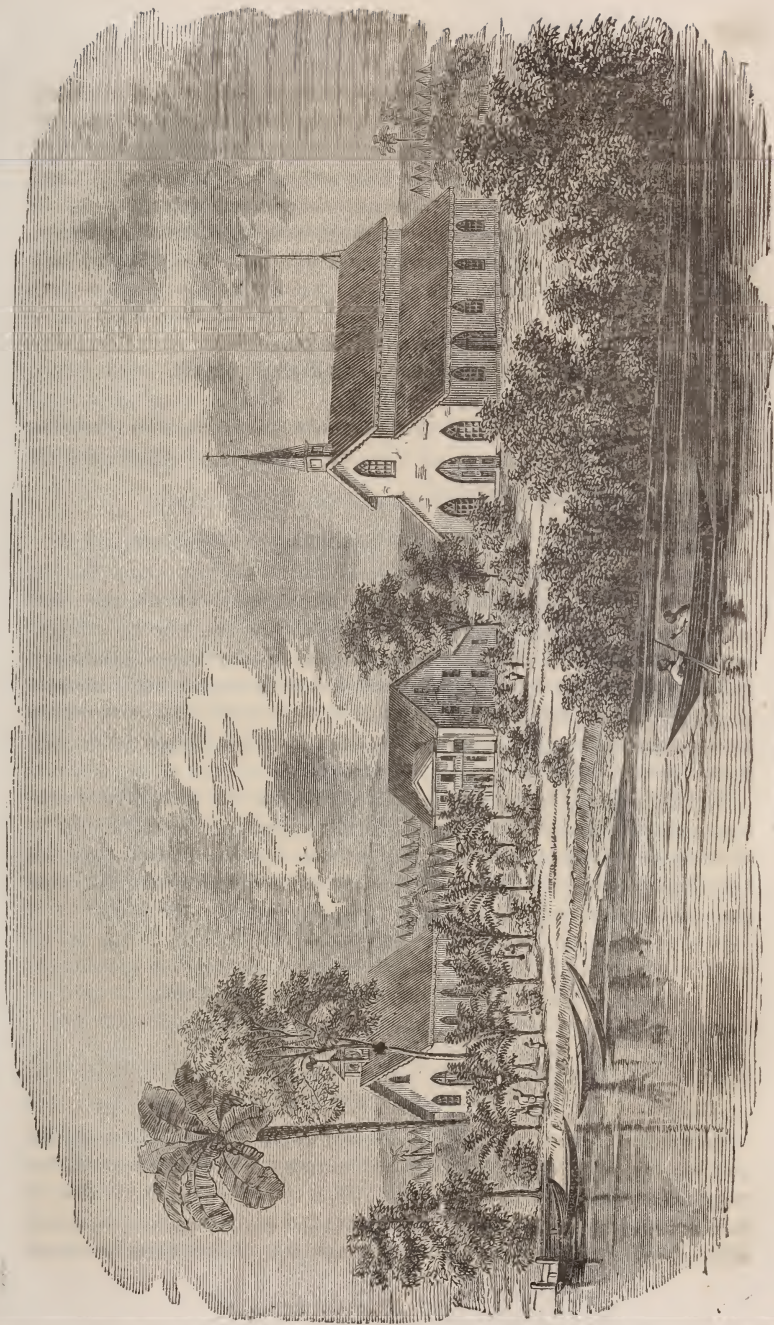
#### A BLESSED DAY.

*Sunday, March 4.*—Preached at St. James’ Church, Hoffman Station, this morning. The larger part of St. Mark’s congregation crossed over the branch of the river in boats and canoes, to St. James. This is rather more than half a mile from St. Mark’s.

Beside the 125 colonists there may have been 250 natives, including the Christians and scholars. The service was read in English by Rev. Mr. Crummell, and I preached. Mr. C. administered the communion to about 55 persons, half of them being native converts.

One thing was unusual ; *all* the heathen natives, even the children, stayed in the church and remained very quiet during the whole of the communion. All seem to take an interest, and listened attentively to an address from Mr. Crummell, before the communion.





HOFFMAN STATION, WEST AFRICA.

They seemed impressed when they saw the colonists and native Christians go up to commune side by side. They have not been in the habit of attending St. Mark's Church (I mean the heathen), where the communion has generally been administered to both natives and colonists. I hope that all who attended will long remember with pleasure this day.

The monthly missionary meeting was held at night, at the school-house, at Latrobe. A very good congregation was present. The contributions were not large.

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#### LETTER FROM REV. JACOB RAMBO.

THE following extract from a letter of Rev. Mr. Rambo presents pleasing evidence of Christian zeal and liberality in the Church at Cape Palmas :

ORPHAN ASYLUM, CAPE PALMAS, }  
June 12, 1860.

I am very glad to say that poor as St. Mark's members are, they and some other persons have contributed a second time towards the enlargement of the church. Both the church and the Sunday School Missionary Society have also for some time past been contributing monthly towards the same object. I think not less than \$350 to \$400 have been raised among our people toward the church, besides the \$312 cleared by the last Fair. We expect as much from the next.

When the church is completed, this congregation can with all ease support a native teacher and evangelist at \$150 a year in a destitute tribe in the interior. I believe piety is on the increase, and the Missionary spirit becoming more apparent with some ; others are cold and dead. May God pour out his spirit upon us all.

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#### JOURNAL OF REV. H. H. MESSENGER.

*(Continued from last number.)*

VISIT TO THE UPPER CAVALLA REGION ; FINDS THE CLIMATE MUCH BETTER THAN THAT ON THE COAST.

AFTER looking about to see if timber could be got more conveniently than at Tebo, and concluding that, all things considered, it could not, I bid the people adieu and came to the station. Thus, after walking eight miles, or more, I returned, not feeling fatigued—a thing I could not do on the coast, where a walk of three miles nearly lays one up. There must be a most

wonderful difference in the atmosphere of the mountains. It does appear to me that when conveniences are made for going up the river, and a good house and comforts at the station, every necessity for taking sea voyages will be obviated. Possibly, I may be mistaken, but if so appearances are not to be depended on.

*Feb. 21.*—Got ready and started toward home. Went by another path leading through another town (Kreeke, instead of Vinh) that I might judge where it was best to make a good road for a horse and carriage, after a time, or at least for oxen. Found it very bad, and despaired of getting a road this way. Stopped a few minutes in the town, which had but few people in it—all out on their farm. While talking with the king, a large hawk sailed near me, which I took down. The king shouted out, “Him a spirit and no man.” I told him handle me and see, for a spirit had not flesh and bones.

#### NARRATIVE OF THE HOMEWARD TRIP CONTINUED.

Came down as far as James Bayard’s place, whom I married to a school-girl at Cavalla, and there found a village woman from Cavalla awaiting some opportunity to get home with her rice, chickens, ducks, &c. We took her in, when our large canoe was pretty well loaded down. Bayard has the nicest place on the river—a good house, well furnished, and fine vegetables growing out of the highly productive soil near the river. We got a few miles further to Kinckle’s, where we stopped for the night. I went across the river (it being not yet sundown) and went across an old rice farm, which was full of large holes in the ground, where the wild hogs had rooted during the last rainy season. I found the sawyers at work, with no power at the saw but their own. Then I thought of the wondrous improvement steam would make, and longed for the day to come when we should have it up this fine river. After hard work a piece of a trunk of a tree is rolled upon props high as a man’s head. One man stands on the log and one under, and in that way week after week passes, with the monotonous and slow measured strokes of the saw, preparing a few thousand feet of boards to begin civilization in the midst of the heathen.

*Feb. 21.*—Had a tedious time getting away. The canoe must now be loaded down nearly to the water’s edge. Found Rev. Mr. Jones here, who had gone up with Brownell in the large mission canoe which the Kâbos have taken; and had not yet been able to get back. It was necessary that each man’s things be kept together, and it took a long time to have things properly arranged. Then every one was anxious to go straight forward and stop nowhere. So I had to come on and see fewer people than I had wished. However, so few men stay in the towns that it is impossible, lower down the river, to get an audience. I left all for the men



to take care of when we got to Diima Lu, and walked briskly through the wilderness carrying a lantern in my hand. I had to take off my shoes and wade a swamp on the way. It was pleasant again to get within hearing of the loud roaring sea, for I was nearing Cavalla home, where were the dear ones, of whose society I had been deprived for a time, and had none other congenial. All had been anxious (especially Mrs. Messenger) fearing I would get sick, and were very glad to find me not only not sick, but much better than when I left, and were glad to hear me speak so encouragingly of the place as being one where invalids might get well, which is my confident belief.

#### SERVICES AT CAVALLA.

*Feb. 25.*—Having written a sermon for Sunday I visited among the people in town. I received little encouragement, however. People promise to keep Sunday and come to church, and sometimes are called out a little on the subject of religion.

*Feb. 26.*—Thought it might be well to have Mr. Jones preach, as he is able to speak right along, and they seem to pay better attention, but was much surprised to find only a few women and but two men from the towns. Found out afterward the reason was that an important Krooman had died and was buried that morning. This, also, kept them from work, as it is their custom to rest on the day one dies. A woman also, who had given birth to a child the day before, died in the evening. Poor creatures! hardly a day passes without some one in this vicinity going into eternity.

*March 3.*—Visited with and talked to the people.

*March 4.*—Had the English service in church, a thing I have adopted on Communion Sundays to familiarize the people with it, especially the large school boys and girls. The greatest part of the congregation can read very readily in English, and can respond and understand very well. Preached a written sermon, which seems the best way to address them, inasmuch as I am able to have short, distinct sentences, which they can more readily understand. Some of the old men came, but rather few of the sedibo, as they are called.

In the afternoon administered the Holy Communion to the usual number, but I felt the fever coming before I got through, so as to be quite weak. Afterward I thought I would lie down, and hoped to be able to get up and preach in the evening, but when the time came I felt so unwell that I gave over and had no other service than prayers.

#### VISITS THE LEEWARD STATIONS.

*March 6.*—Got off, after numerous delays, to go in a boat down the coast. Took but four men, as it is hard to get them away from their



farms, and all that was necessary was to land me through the surf. Had a good sail and went on finely. Landed at Rockbookah. Was a little fearful in doing so that we should upset, and was very glad to see a big man from the town coming toward me as fast as he could run, and so received me with open arms to carry me out before the next wave.

*March 7.*—Having sent the people in town word that I would come to see them early in the morning, I went, before they would be off to their farms. Found a number waiting. Spoke to thirty or forty, and presented them a “dash,” which should have been given at the first of the year. They seemed to think it ought to have been more, but took it and dispersed. Went to the station for breakfast. Put out to sea again, and was soon carried down to Taboo, another beautiful place at the mouth of the Taboo river. This was the scene of some of Mr. Minor’s labors. He tamed this people, and induced them to throw away their greegrees, so that very few wear them now. Found the native teacher and his wife, well, and employed in the work with a hearty wish to extend the knowledge of the gospel. Looked about the premises and sent the people word to be ready to see me early in the morning.

*March 8.*—Went to town early, and when the people assembled I spoke to them on the subject of religion, urging them to try to break off every wicked habit and pray earnestly that God would give them all His blessing. Presented them with a dash. They said they thanked me very much; that when Bishop has gone they did not know any one was left, but they were glad God had still left some missionaries to come to see them.

Mr. Minor, the catechist, desired me to baptize his child, which I did, a beautiful little babe, which was named “Mary.”

This delayed me somewhat, and the tide was low, and consequently the breakers high in the mouth of the Taboo river, out of which it was necessary to enter the sea. Thought we could go through, and so started. When we had watched and got the lull of the sea, we paddled away till we got to the worst place, when one of my men (who, being a Bushman, had never learned to swim) got frightened, and began to pull back, and by the time they quarrelled over it awhile, a large breaker nearly swamped our boat, so we were all brought to the conclusion at once to go back. Everything being soaked we thought it well to defer till the morrow.

*March 9.*—Got off early, and had no difficulty at all in getting out of the river. All paddled well, and talked on the way of how God helped them to get on rapidly. Without much help from the sail we came thirty miles in five hours—very good travelling in a little boat at sea.

## LETTER FROM REV. G. W. GIBSON.

MONROVIA, *May 22d*, 1860.

DEAR BROTHER : As Capt. Alexander will leave the coast in a few days' time, I improve the opportunity hereby afforded of writing a few lines. We are now anxiously waiting the arrival of the M. C. Stevens, by which we are expecting the Bishop, his wife, and, as we hope, other Missionary laborers.

## CANDIDATES FOR CONFIRMATION.

We hope to have a pleasant season on the Bishop's arrival, as there is now in my charge a class of eighteen candidates waiting to receive the rite of confirmation.

Our afternoon service on last Sabbath was very interesting and affecting ; when, after an address from the chancel on the subject of confirmation, about a dozen individuals, one after another, from the audience, arose and presented their names with weeping eyes as those desiring the holy rite, thereby consecrating themselves anew to God. May He graciously accept the offering.

## SIGNS OF BETTER THINGS.

There seems to be, I am glad to say, signs or the foreshadowing of better times for religion here.

I think we have some reason to suppose that while the work of God is prospering in America and England, and souls are being so abundantly converted to Christ, Jesus of Nazareth is about to pass by this way, and that ere long we, too, shall share in the glorious effusion of the Holy Spirit's influences. Which may God grant and hasten in His time.

We hope all that can conveniently, will be done for the speedy completion of our church, as we are subjected to great inconveniences for want of a place of worship of our own.

Bro. Russell met with quite a serious accident a few Sabbaths ago, in getting his right arm broke while returning from Church, by a fall. He is amending rapidly. You will doubtless receive letters from Missionaries at Palmas of a later date than this.

My family is well.

Yours, &c.,

## LETTER FROM REV. THOMAS J. THOMPSON.

PALM GROVE, BASSA, }  
 May 24th, 1860. }

REV. AND DEAR SIR : As the brig "Ann" leaves this port for New-York in a few days' time, I therefore drop you a line to let you know how we do and what we are doing. My health is quite good, but Mrs. T. is sometimes quite sick. She is not as much so now as when she first came to this place. As to our work, we have enough to engage our hearts and hands—this we feel to be a blessing. Our school has greatly increased in numbers, and the scholars are without doubt progressing. Though these are but day scholars, yet I look forward shortly to see some of them qualified to help us on in our work here, for we much need help.

## DEATH OF MR. MCMORINE.

Mr. McMorine, the Supt. of (Kpauré), our Mission station up the river, departed this life on the 22d of February. This is truly a great loss to his widow and our Mission, but we believe our loss is his everlasting gain. He seemed conscious of approaching death, and thus spoke to his wife, even before she thought of anything so serious. He was perfectly resigned to the will of his Father, and we doubt not (from his own testimony) but that his end was peace.

In the absence of divine revelation, everything seems dark to us frail creatures. We might be inclined to ask why God thus, when it was seemingly most needed for some one to enter the field at (Kpauré), our first native station at Bassa, yea, as he had just entered, why God cut him down? We might be inclined to murmur and be discouraged, did we not hear his voice saying, "What I do thou knowest not now, but thou shalt know hereafter." Yes, we know that He is our allwise Father, who "doeth all things well," whether in prosperity or adversity, health or sickness, life or death. We bless God that his widow is able, by divine grace, to acquiesce in this dispensation of His providence—this sore bereavement, and say, "It is the Lord, let him do what seemeth best."

We trust the Board will not forget us and our work here. We have a promising field, if you will only help us to work. This year we have not been enabled to do much in the way of preaching among the natives, for want of the necessary amount to pay our interpreter. I have not yet learned to speak the Bassa tongue, but have set to study, and hope soon to master or at least be able to speak it. I can now understand many words, and speak a few.

We are now in a narrow compass ; we hope you will allow us to stretch out as soon as you can. We anxiously await the Bishop's arrival. We

trust he is now on his way, improved in health, and filled with the same zeal to do the work of the "Master" in this far off and dark country. Our colonist congregation grows, but we are yet without a "shelter"—by this I mean we still worship in the Court House at Upper Buchanan, and we are sometimes put to the inconvenience of not holding some of our regular week day meetings, for at times it is in use for government purposes. This was specially the case during the season of Lent. We hope the Bishop will or has succeeded in getting and bringing out our long expected church. We are inclined to help ourselves, but the major part of our congregation are not able to give large amounts. I am collecting as much as I can to help on the building.

Our school gives us much encouragement. All of our day scholars attend our Sabbath schools. Notwithstanding we have an enemy that fighteth in the air, an unseen, a powerful spiritual enemy with his many sub-agents to fight with, yet we feel encouraged to go on, and to fight on, when we remember who our Captain is, and His promise to lead us victoriously through all our battles.

I am, Sir, with profound respect,

Your fellow laborer in Christ.

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## MISCELLANEOUS.

### THE MAORI RACE.

THE "Missionary Record" says, in regard to the natives of New-Zealand :

"The welfare of the Maori race, temporal and spiritual, still continue, to cause the Committee much anxiety. The want of any adequate provision for the administration of justice among the natives keeps them in an unsettled state. They have ceased, save in a few exceptional cases, to appeal to arms ; but there is no tribunal suited to their feelings and habits to which they can have recourse in their differences. Happily, the interposition of a Missionary, sometimes between contending tribes, and some times between natives and settlers, or government, often supplies the lack of service on the part of recognized secular authorities. But the want of some established authority adapted to their circumstances is deeply felt among them, and has led (on the part of some of themselves) to the proposal to elect a king ; not from any disposition to throw off the authority of Great Britain, but simply with a view to secure a chief magistrate, under the Queen of England, to whom they may look up as their head. Others have thought that the admission of natives as members of the



Legislative Assembly, the formation of a council of natives, or similar measures, might meet the difficulties of the case ; while, on the other hand, there are those among the settlers, who, if permitted, would crush the rising independence of the natives, gradually deprive them of their rights in the soil, and occupy their places ; who, in short, would bring about what they maintain to be a necessity—that the native races must melt away before the advances of civilized white men. Measures are in progress tending to mitigate these evils. Meanwhile, the belief is prevalent that the aborigines are diminishing in numbers, though different opinions have been expressed by those competent to judge.”

“ A recent census makes the number of the Maori race to be only about 56,000 ; but a Missionary, Rev. R. Burrows, gives reasons for supposing the census unreliable, and thinks 70,000 would be ‘ nearer the mark.’ ”

Respecting the results and prospects of Missionary effort, the *Record* says :

“ The crying want of the New-Zealand Church has been that of a native ministry. Education in general, too, has been much neglected ; and now, in the eleventh hour, it has to battle with difficulties which, in other Missions, have been successfully combated at a much earlier period of the Church’s growth. The deficiency has been specially felt in the matter of duly qualified agents for high spiritual offices, while other difficulties, which have been frequently pointed out in the Society’s publications, have kept back those few who, though comparatively uneducated, were possessed of other qualifications which might have won for them a good degree in the ministry of the gospel. We trust that, in every respect, the barriers we naïve referred to are yielding before the advancing tide. The provision for the instruction of the young is year by year becoming more efficient ; and in this point of view, it is a matter of sincere congratulation to the Committee, that they have been privileged to nominate to Archdeacon Hadfield’s station a graduate of Cambridge, of high standing, who has devoted himself to the work of education in its higher branches. The consecration of Bishop Williams, also, with the sentiments he is known to entertain, both of the need, the efficiency, and the existence of materials for a native ministry, give solid ground to hope that a further remedy has been at length found for many of the embarrassments by which the Mission has so long been held back. The Mission was, at one period, a ‘ crown of rejoicing.’ Perhaps our boasting of it was too great, and our God has in mercy seen fit to humble us. The southern crown became a southern cross. ‘ I am afraid of you,’ said Paul to the Galatians, ‘ lest I have bestowed upon you labor in vain.’ There have not been wanting grounds of similar fear in reference to New-Zealand. In former years we have reported the dangers from ardent spirits too freely indulged in ; we

have heard, also, of perils from the inroads of Popery. Happily, both these evils are abating sensibly ; but others still remain, and the Church of Christ in this land is called on earnestly to supplicate for its offshoot in the far-away Pacific, that it may 'stand fast in the liberty wherewith Christ has made it free ;' that it may justify in us the hope Paul felt, even while he rebuked the Galatians : 'I have confidence in you, through the Lord, that ye will be none otherwise minded, but he that troubleth you'—if there continue to be obdurate perverters of truth or morals—' shall bear his judgment, whosoever he be.' "

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### INTELLIGENCE.

THE ship M. C. Stevens, by which Bishop Payne, Mrs. Payne, and Miss Griswold, sailed from this country on the first of May last, reached Monrovia, W. A., on the ninth of June. On the Sunday following the Bishop confirmed *twenty-four persons*, members of Trinity Church Parish, Monrovia.

On Saturday and Sunday the 16th and 17th of June, the Bishop visited Clay-Ashland, and confirmed *nine persons* in Grace Church.

LATER NEWS FROM CHINA.—Since the foregoing was in type, we have received letters from Bishop Boone, to the 30th May, in which he says :

"We are becoming afraid of anarchy here. Soo-Chow is invested by the Tai-ping rebels, and if it is taken it will be very much like putting an extinguisher over the business of this place. Bands of dispersed soldiers and of rebels are roaming over the country between this and Soo-Chow, and the poor people are miserably robbed and abused.

"The English and French Plenipotentiaries have assured the Chinese officers that Shanghai shall not be allowed to fall into their hands.

"The troops are just now proceeding north, having been delayed somewhat by Lord Elgin's detention in England. We are most anxious for an amicable adjustment, not merely on

the score of humanity, but also from fear that any great defeat of the Emperor's troops may unloose the bands of government everywhere. I said to Mr. Ward yesterday, that what I feared was anarchy; he replied, 'I don't know what to call it if it is not anarchy now.'

"The suburbs of Soo-Chow have been burned, and there must be some *two or three hundred thousand* people turned adrift homeless, and without any means of subsistence. Oh! this rebellion is a shocking affair. The Mandarins there are at their wits' end. The General, it is said, has destroyed himself.

"The officers here in Shanghai, will, I hope, be able to maintain their places, sustained as they are by the foreigners, but there are rebels executed almost every day; a few days since there were forty decapitated.

"The people are deserting Shanghai by thousands."

## Acknowledgments.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from July 15th to August 15th, 1860:

### Maine.

Augusta—Thro' Rev. Gordon M. Bradley, for Af. .... \$45 00  
Gardner—Christ Ch., \$25 60;  
Af., \$50; from Bp. Burgess, for Af., \$50.....125 60 \$170 60

### Massachusetts.

From W. & N., 1..... 5 00

### Connecticut.

Fairfield—St. Paul's, from a member..... 10 00  
Hartford—From "B. G. W." a "thank off'g," for Orphan Asylum, Af. .... 2 00  
Pomfret—Christ Ch..... 14 00  
Southport—Trinity, for ed. of Walter Bulkley, Af. .... 10 00  
Stonington—Calvary..... 25 59  
Westville—St. James's S. S. .... 8 62 70 21

### New-York.

Brooklyn—Christ Ch. Mission S. S. for support of a boy in Af..... 53 00

Carmansville—Intercession...\$218 81  
Cooperstown—Christ Ch. .... 35 96  
Fishkill Landing—St. Anna's, for Af. .... 47 15  
Greenpoint—From "Little Ada, for the purchase of a Bible for a heathen mother"..... 1 00  
Hempstead—St. George's, \$22 40; for Af. \$7..... 29 40  
Huntingdon—St. John's..... 6 16  
Mariboro'—Christ Ch..... 10 00  
Newburg—St. John's Chapel... 21 00  
New-York—All Angel's ..... 1 00  
" Trinity, towards support of African Episcopate...250 00  
" from Capt. A. Proal..... 10 00  
" from "X"..... 20 00  
Pottsdam—Trinity..... 15 34  
South Oyster Bay—Grace, from Wm. F. Jones, Esq..... 5 18  
Yonkers—St. John's, for Af.... 85 50  
" St. Paul's ..... 20 00 829 50

### Western New-York.

Avon—Children's Hoffman Soc., for Af. .... 2 00  
Bainbridge—St. Peter's..... 6 00  
Batavia—St. John's, for Af.... 13 00  
Bath—St. Thomas'..... 16 50  
Binghamton—Christ Ch..... 12 35  
Buffalo—St. John's... .. 39 00



Canandaigua—St. John's, for Af.	\$11	24
Fulton—Zion	3	21
Geneva—St. Peter's Chapel	14	23
" Trinity, \$103 76; for Af.,		
\$15	118	76
" from Dr. G. L. Rose	25	00
Greene—Zion	5	00
Hamilton—St. Thomas'	6	27
Le Roy—St. Mark's S. S., "De-		
lancey Class," and the		
"Miners," towards the		
education of two children		
in Af., under the care of		
the Rev. Jacob Rambo	40	00
Lockport—Grace	15	50
Oriskany Falls—From Timothy		
Babcock	1	00
Owego—St. Paul's	6	35
Oxford—St. Paul's	30	00
Palmyra—Zion	21	78
Rochester—Christ Ch.	7	65
" "My Mit."	1	00
Seneca Falls—Trinity	7	75
Sherburne—Christ Ch.	4	60
Syracuse—St. James'	6	00
" St. Paul's	88	92
Utica—Grace	38	60
" Trinity	14	50
Waterloo—St. Paul's	18	15
Watertown—Trinity	20	44 594 85
New-Jersey.		
Elizabeth—St. John's	41	14
Hoboken—From Mrs. James A.		
Stevens, for Cavalla house,	5	00
Mount Holly—Trinity, add'l.	43	15
Rahway—St. Paul's S. S., infant		
class, for China	6	00 92 24
Pennsylvania.		
Allentown—From Rev. S. K.		
Brobst, for China and		
Japan	5	00
Chestnut Hill—St. Paul's, \$58;		
S. S., for a scholarship in		
Af., \$42	100	00
Lancaster Co.—Hope Ch.	5	00
Lebanon—Christ Church	5	00
Philadelphia—St. Luke's three		
Bible classes, for Miss		
Ball's station	31	00
From "S."	10	00
Pottstown—Christ Church	50	00 206 00
Delaware.		
Newark—St. Thomas', \$46; S. S.,		
\$20	66	00
Maryland.		
Frederick Co.—Zion, from Mrs.		
Dr. Johnson	5	00
Virginia.		
Alexandria—St. Paul's, from a		
lady	\$5	00
" From Miss L. J. Ran-		
dolph, for her Scholar-		
ship, Af., \$40; thro' Rev.		
Robert Nelson, for China,		
\$40	80	00
Fauquier Co.—Leeds Ch., \$36;		
for Af., \$1	37	00
Shepherdstown—Trinity	20	00
Winchester—From Ladies' Sew-		
ing Soc., for two scholar-		
ships, Af., \$40; scholar-		
ship, China, \$25	65	00 \$207 00

## South Carolina.

Beaufort—St. Helena, \$7; for		
China, \$19 32; Africa,		
\$17 33; Japan, \$10; from		
several ladies of, for Mrs.		
Boone's School. China,		
\$273; Ladies' Miss. Soc.,		
\$102	423	65
Charleston—Grace, for China		
and Japan	140	00
" St. Mich el's, \$29; S. S.,		
for Af., \$20	49	00
" St. Peter's, Working Soc.,		
for benefit of Mr. Toomey,	40	00
Grahamville—Holy Trinity, for		
China	25	00 \$682 65
Georgia.		
Savannah—Christ Ch., from a		
member of, thro' Lad-		
ies' Chinese Society,		
\$447 50; St. John's, \$100		
50; to be appropriated as		
follows: toward scholar		
ships in Mission schools		
\$150; for two day schools		
under care of Mrs. Boone		
and Miss E. Jones, \$200;		
at the discretion of the		
Bishop, \$198	548	00

## Mississippi.

Brandon—St. Luke's, "from a		
communicant, per Rev.		
F. Elwell," for Af., \$5;		
Japan, \$5	10	00
Pass Christian—Trinity Fe-		
male Seminary, African		
Miss Soc., for Af, thro'		
Rev. Thos. S. Savage,		
M. D.	8 95	\$18 95

## Ohio.

Cincinnati—"From Mrs. Wade,		
Cleveland, through Bp.		
McIlvaine"	25	00
Oberlin—Christ Ch., \$2 52: S.		
S., \$2 48; from "Master		
Sam'l J. French, his own		
earnings, for Rev. Mr.		
Hoffman's Mission," \$1.	6 00	31 00

## Kentucky.

Louisville—St. Andrew's	5	00
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## Michigan.

Detroit—St. Paul's S. S.	22	50
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## Arkansas.

Camden—"Legacy of a de-		
ceased child, with gifts of		
his brother and sister."	5	00

## Minnesota.

Hastings—St. Luke's	3	35
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## Miscellaneous.

Uniontown—Alfred Howell	5	00
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	3,570	85
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Amt. previously acknowledged	70,681	49
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Total since Oct. 1st, 1859	\$74,252	34
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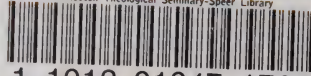


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